

trades unions, trusts, commercial rivals, wire-pullers, politicians, and political fanatics. In these cases also the causes and origins may escape investigation.

29. Harmful folkways. There are folkways which are positively harmful. Very often these are just the ones for which a definite reason can be given. The destruction of a man's goods at his death is a direct deduction from other-worldliness; the dead man is supposed to want in the other world just what he wanted here. The destruction of a man's goods at his death was a great waste of capital, and it must have had a disastrous effect on the interests of the living, and must have very seriously hindered the development of civilization. With this custom we must class all the expenditure of labor and capital on graves, temples, pyramids, rites, sacrifices, and support of priests, so far as these were supposed to benefit the dead. The faith in goblinism produced other-worldly interests which overruled ordinary worldly interests. Foods have often been forbidden which were plentiful, the prohibition of which injuriously lessened the food supply. There is a tribe of Bushmen who will eat no goat's flesh, although goats are the most numerous domestic animals in the district.¹ Where totemism exists it is regularly accompanied by a taboo on eating the totem animal. Whatever may be the real principle in totemism, it overrules the interest in an abundant food supply. "The origin of the sacred regard paid to the cow must be sought in the primitive nomadic life of the Indo-European race," because it is common to Iranians and Indians of Hindostan.² The Libyans ate oxen but not cows.³ The same was true of the Phoenicians and Egyptians.⁴ In some cases the sense of a food

taboo is not to be learned. It may have been entirely capricious.,,
 Mohammed would not eat lizards, because he thought them the" offspring of a metamorphosed clan of Israelites.⁵! On the other hand, the protective taboo which forbade killing crocodiles,: pythons, cobras, and other animals enemies of man was harmful

¹ Ratzel, *HisL Mankind*, II, 276.

² W. R. Smith, *Religion of the Semites*, 299.

⁸ Herodotus, IV, 186.

* Porphyry, *De Abstin.*, II, n ; Herodotus, II, 41.

⁶ W. R. Smith, *Religion of the Se?nites*, 88.